412 spades, and picks, of wood, bone, horn, or iron, — the last procured by trade, — are used, as well as the universal *kä-ta*, or digging stick. In planting, the long [241] prod or spud of cedar is used, a convenient branch being left short near the lower end, with which the implement is pressed down with the left foot.

492 Within the past few years the introduction of horses among the Ha-va-su-[177] paí has necessitated rude saddles, bridles, whips, spurs, lassos, and hobbles. Among these things, only the bridles and spurs sometimes differ from those of other Southwestern Indians. An efficient though extremely primitive bridle is made of a little hard-wood stick, a small strap of buckskin being attached to either end of it, and passed tightly under the chin of the animal; and two long thongs of light material serve as reins. Equally primitive is the spur. It is made from a fork of some hard, elastic wood, the stems of which are fastened to either side of the foot, and the base sharpened into a sort of prod.

411 Their weapons in war and chase are rude, knotty clubs of hard wood; pikes about four feet long, of the same material, sharpened and hardened at the point in the fire; beautifully finished bows and arrows, both wooden and iron tipped, and somewhat longer than those in use among the Pueblos. Slings were formerly used, although now only to a [526] limited extent, being principally seen as toys or playthings of the children. It seems almost paradoxical that the Ha-va-su-paí — least acquainted with civili-zation perhaps, of any Indians in the [177] United States — should universally possess repeating rifles of the most improved models and an abundance of ammunition. Destructive alike of life on the one hand, and of primitive defensive usages, on the other, the gun has not, however, displaced the ruder weapons which I have described.

611 A most curious fact, and a very sig-614 nificant one in the consideration of the

[P. 550 B]

611 614 origin of the Ha-va-su-pai, is the absence of the Gentile system of descent or organization among them, their society consanguineally being patriarchal; but they claim to be the people of the Coyote, which indicates that one gens has absorbed all the others, or else that they are, as seems more probable, a single gens, which has separated from its original body, and never again developed the separate gentes, as has been the case with other segregated clans among Indians. I incline to this belief from the fact that the Hua-la-pai, to whom their relationship is indisputable, have, as subsequent investigations have shown, the Gentile and Phratral systems, certainly to some extent. And as nearly as I can ascertain this is also the case with the Apache Yumas and Apache Mojaves, who are only other divisions of the same stock. Descent is therefore not through the mother, but [582] through the father, and marriage, to use the words of my vexed informant, can take place "wherever the one loves the other and the other loves the one, and their wants are the same. Why not?" "We know nothing else," he added, "for our father is the Coyote, and he never told us anything else. How should a Coyote teach his children what he neither knows nor practices himself?"

595 They are polygamists, the number of wives a man shall have being limited, apparently, only by the number he can procure, or by his means for supporting them. These marriages are con- [586] stant, the only ground for divorce being unfaithfulness, which, with the women of rare occurrence, scarcely exists with [584] the men, as a cause. Betrothals by purchase or stipulation are common, a girl of seven or eight summers being frequently promised to a man as old as, [582] or even older than, her father. Marriages are therefore, with the girls, usually very early in life; with the men, late. In consequence of this polygamy, a large number of the men are unmar-

/101 cont./

622 and fair-minded; he ruled his people with unquestioned firmness, yet with fairness.

428 Children belong to and inherit property through the father.
11 No trace of a clan system has been found, even in the naming of
551 children, the means by which totemic names are perpetuated
[614] among the Yuman tribes of the Colorado river. In these tribes
[171] all the female descendants in the male line bear the gentile name, if such it may be called, but the Havasupai name their girls from some incident in their lives or from individual peculiarity, as, for instance, Tasáwiché, "Sunlight through the Leaves," Matékaliwa, "Flapping Ears," and Chékúchéku, "Dancing between Two Men." In so small a tribe a complete
582 clan organization, even if such existed, could hardly be per-
[182] [614] petuated, since marriages between blood relations, though comparatively remote, are inevitable, and in the case of the Havasupai they are so common that no one can fathom the intricacies of his various relationships to other members of the
584 tribe. Marriage is by consent of the girl's parents and is without
585 ceremony. Polygamy being common, property is held in
595 severalty by man and wife, and in case of separation each takes
421 his own.

764 Until very recently the dead, as in all Yuman tribes were
[177] cremated; the present form of burial is in shallow graves in the rocks at the foot of the cliff. After death the family and friends assemble to mourn and tell the departed one that they are troubled, for they do not know where he has gone. Formerly
768 horses were killed at the grave, and all earthly possessions of the deceased, even /102/ his peach trees, were burned. Food was burned with the body, and the dwelling was razed and taken away to be rebuilt.

755 The medicine-men in their practices use no herbs, but
756 resort wholly to incantation, believing that power to heal comes to them in childhood through dream-songs. Besides singing, the medicine-man sucks the seat of pain and pretends to extract therefrom either evil blood or foreign objects that cause the ill-
756 ness. In case of successful treatment the medicine-man is remunerated. He must keep the average of failures at a minimum,